

BOSTON RECORDER.

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VOL. II.

DEPARTMENT.

STATE OF POPERY.

Continued from page 155.]

the present state of

We turn now to Asia.

Roman Catholic settlement

Coast of Malabar. When

arrived on this coast, in

century, they found a large

population, who not only did

the supremacy of the

never heard of him.—

known by the name

The first business

as good Catholics, was

submission to the holy

obtained a firm foot-

they summoned the

before a Synod which

to answer to the char-

be brought against them.

fifty of the Clergy ap-

they were accused," says Dr.

the following practices and

they had married wives :

but two sacraments, Bap-

Supper; that they nei-

wife, which

own system

of all the

relieve him

under his

an untimely

Singer, and

electricity

teachings

John Law

the top of

and was the

he fell off

the week

Bagges, who

the foot of

Eliza G.

being pat-

Dr. Jona.

received by

from a wa-

ageable.

state of Popery at Goa, and

probably more like what it

ages, than in any other re-

the. The Inquisition here

but its proceedings are

cannot therefore be exact-

The last information con-

given by Buchanan, is so

that it need not here be

noticed. Even Buchanan,

as he was, was not able

memory of its horrid recesses.

of Priests that belong to

three thousand. All the

they inculcate, or rather,

the burden of their instructions

ceremonies of going to

attending on mass. In other

do not insist on the conformi-

to God.

There are some Catholics ; but

accounts they were suffering

persecution, one of their num-

bered as a martyr.

Catholics have missiona-

where, as the Government

sort of Mahometanism,

Religion is not much distur-

however, as in all other coun-

to teach the ceremonies of

the doctrines of Christianity.

therefore, will not very

support them, when they be-

with the Bible. The

of Christians in Persia is

least 200,000. These are

seven classes, one of which

Shiites. How large a propor-

tion bears to the whole, cannot

be determined. Probably it is not

more than one seventh.

Africa, as nothing is there,

worthy of notice, we come

to Asia. In South America Po-

popery bears the name of Christ.

of the Spanish Provinces

it is impossible to tell, from

what they are now. Ac-

cording to those provinces,

in 1790, were prohibited 5420

heretical doctrines.—

books probably contained a

heresy as the Copernican

was once so very alarming

of the Church. As long

royalists maintain their

of the spread of pure and

in that quarter. The

principles of intolerance which

from their mother country, can-

not be eradicated.

Catholics have a Col-

in Caracas. It contained,

hundred and sixty six stu-

ded, by oath, to remain true

Catholic Church. When this

itself independent, (Ju-

an unalterable determination

to adhere to the Catholic

as all other religions are

under the Republican Gov-

will prepare the way for the

popery. The Catholics

have some missionaries in this country, who no doubt are very zealous in defence of their faith.

Peru is firmly established in the Catholic faith. Five hundred and fifty seven curacies are there disposed of by the king of Spain. Brazil was Catholic, with a free toleration to others ; but if the royal Family of Portugal continue to reside there, the inveterate spirit of Popery, which they have uniformly exhibited in Europe, may break out in America. Chili has an inquisition at St. Jago. How its holy functions are executed, it is difficult to say, when half of the population of that country are Pagan. Perhaps it is merely a name, a Beacon held up to warn Protestants, "Procul o Procul este Profani." In St. Jago, however, Popery may be said to be flourishing. They have eleven convents there and a university. Perhaps the Inquisition is intended to operate only on that place and the vicinity.

In North America, the Catholics have respectable seminaries at Quebec and Montreal. The influence of these seminaries is great. Some years ago, a young Methodist clergyman, ardent as he supposed in his Master's service, and confident of success, went to Montreal for the purpose of preaching the pure doctrines of the Gospel to the inhabitants of that place ; and especially to the members of the University. The consequence was, that he soon gave up his sentiments, and after going through a course of education at the University of Montreal, was made a Professor in that institution where he still resides. The officers of the college are very confident of the approaching downfall of the Protestant religion, and are constantly looking for intelligence relative to that subject. They look upon the restoration of the Pope as a most happy interposition of Providence in favor of the Church—and when my informant was amongst them, they were exulting in the conversion of a Clergyman who was then in the United States. There are in Lower Canada 120 Catholic Priests, each of whom has a splendid establishment and a numerous Church. In Upper Canada there are almost no Catholics at all. The most numerous religious sect is the Methodist.

In the United States, most of our large cities have one or more Catholic Churches. In New York city there are two, one of which would vie in elegance with those where Popery is established by law. The number of individuals who steadily worship in these Churches, amounts to several thousands. In Baltimore they have a college of 70 or 80 students. Although Maryland was settled by Catholics, not one thirtieth part of the inhabitants are now of that denomination ; a striking fact to shew the result of free enquiry. The whole amount of Roman Catholics in the United States is estimated at about fifty thousand.

We have now taken a view of the numbers and influence of the Romish Church. Guarded as her adherents are against all who are not of their religion ; confident also that all who do not belong to the Catholic communion are infallibly destined to perdition ; and terrified at some of them are by the horrors of the inquisition ; a missionary among them from Protestants, would labor with little success, if he escaped with his life. The only way to pour light on these darkened regions, is to send the Bible among them, that every man may examine for himself, whether the ceremonies and doctrines of the Romish Church are there to be found. Until this be done, nothing is done ; and when it is, that Spirit which indited the scriptures, we have reason to believe, will open the eyes of the blind, and thus prepare the way for the *viva voce* preaching of the Cross.

Although nothing can be done at present openly among the Catholics ; yet schools may be established in some of the countries where Protestantism is tolerated and much good may be done by such means. In some of the countries of South America, in Venezuela for instance, when the present turbulence shall have subsided, a prudent school master may direct the minds of children in such a manner as to make them favorably disposed towards the reformed religion. And by insensible degrees lead them to forsake the superstitions of their fathers. As far as other means than the dissemination of the scriptures are used, they must be used with caution. An edifice reared by human pride, and dazzling all beholders with its magnificence, must not, if you wish to destroy it, be violently attacked. Its foundations must be quietly sapped, and one pillar after another gradually undermined, until the building appears to fall by its own incumbrance.

T. H. D.

ANECDOTE.

The following anecdote was communicated by Mr. Warren, who spent many years in the West Indies as a missionary. "I never found more than one religious Negro, who had a desire to go back to Africa. He was a member of the Methodist society in Antigua, and a very useful, zealous man. He said to me one day, 'O massa, me want to go back to my own country.' I asked William, why he wanted to go back, and if he remembered any thing of his own country ? His reply was, 'O massa, me see de house, me see de trees, me see de ground, me see the whole massa.' He was the principal mason upon the estate of Col. Bizard. William said, 'My massa let me want no ting, but me want to go to my

own country, to tell my country about my blessed Massa, Jesus.' William later died, and his property, including his press, were sold. As we were afraid he might purchase by some person who might send him out of the island, we wished to purchase him. We had a promise that we should have him at a moderate price, so I began a subscription among the members of the society and cognation for this purpose, and obtained a tolerable sum. William, however, was so well known as a pious, industrious, and conscientious person, an excellent workman, that, on the day of offering, he was sold to the best bidder for a sum much beyond what we had raised, and our aim to procure him was frustrated. He was bought by a gentleman of Vincent, but lived only a few months, and instead of going to Africa, he went to Heaven."

From the London Quarterly Register.

MEMOIR AND BURIAL.

Of MOWHEE, a young Newzealander, who died at Paddington, Dec. 28, 1816.

Written by the REV. W. WOODS, And addressed to the Secret of the Church Missionary Society.

My dear Friend—With real concern that I have to inform you that it has pleased God to remove out of this life our friend MOWHEE, whom the arch Missionary Society had confided my superintendence and care.

As it may be satisfactory to yourself, to those who support the institution, and indeed to all who feel a sincere interest in the conversion of the heathen, to be presented with a general view of his history, I send you the following Memoir.

So far as I have been able to ascertain particulars, this young man was born in the island of New Zealand, at the year 1796.

On Monday, Dec. 11, about 12 days before his death, I had him to spend the evening with some of us. We came home together, as I was full of trusting him by himself, lest he should mistake his way. We had some pleasant conversation, in which he expressed himself greatly delighted and edified with the company to which he had been admitted. I little thought that this would prove the last time I should ever take out with me.

Just before we got off the coach, I said, "Mowhee, you can write a tolerably good hand. I would you would, at your leisure, write down particulars you can recollect of your history. I will keep it, to remember you after you have departed for New Zealand."

Accordingly, in the eve of the week, he undertook this narrative, and had proceeded in it as far as his recollection of his native island, at the close of 1816, when his unexpected death prevented further progress.

From this narrative, an occasional conversation, I have collated the following interesting facts : and, as far as I am able, I shall insert the statements his own plain and unaffected words. His history discloses an extraordinary series of the interpositions of Divine Providence.

Mowhee was a relative of Terra, a head Chief, and a man of considerable influence, on the south side of the Bay of Islands.

About the year 1806, of the Natives had gone to Port Jackson in New South Wales, and staid there a time. On his return, he told his countrymen "what a fine place the English people had, and the wonderful news of our country dying for sinners and the world." He also persuaded many of the Natives to send their children thither.

Shortly after, two persons came into the harbor. The Captain on shore ; one of them to the spot where Mowhee's family resided. By the chief Mowhee gave of him, he appears to have been a man of a very friendly disposition and of a religious state of mind. He had been conversed with Mowhee's father and endeavored to impress on his conscience the value of his soul, the importance of eternity, and the leading truths of the Christian Religion. This kind attention much gained the affections and confidence of the father, that when the ship was plying to quit New Zealand, he earnestly entreated the Captain to take his sonage with him.

Mowhee was at that period about nine or ten years of age. He had been a good deal with the Captain while on shore, and loved him as a father. He had also been frequently on board the ship ; and, as was perfectly natural, was greatly delighted with the novelty of the scene, and the prospect of the voyage to a new island.

Accordingly, on the day arrived for the sailing of the ship, the father & mother, and several natives accompanied Mowhee on board. He found a Native, with whom he was acquainted, who had been to visit the English settlements, and was going back again with the Captain. He spoke highly of the kindness of the Captain, and of the English people, and persuaded Mowhee to persevere in his intention.

At this time ships were surrounded with canoes, which kept her company till she was within the heads of the Bay. About sunset she left the ships ; and now a most melancholy farewell was taken of Mowhee by his parents. The mother, in particular, quite overwhelmed in an agony of grief. For a long time she refused to quit the ship ; and was, at length, taken away by compulsion.

This was the last time that Mowhee and his parents saw one another. Some months after, a fatal epidemic sickness was brought from distant parts of the island.

Numbers caught the infection and died ; and, among them the affectionate parents of our young friend. Mowhee always spoke of his father as a man who had learned of the Captain to worship the True God ; and he trusted he should meet him again, to part no more.

In the evening, the Captain called Mowhee, and the other native, whose name was Heary, into the cabin. He spoke kindly to them, and bade them be assured of his friendship ; and told Mowhee, that he should in future call him by the name of Thomas.

During this evening, the wind began to blow very hard, and the sea was very tempestuous for a few days. Mowhee was exceedingly terrified ; but his countryman quieted his fears, by assuring him that the storm would not long continue, and that, in a short time, they would see Norfolk Island. As soon as they arrived off that island, a boat came on board, with a Mr. Drummond, who took Mowhee and the other Native on shore to his own house.

The first object which engaged his attention and excited his astonishment in this place, was the building of a brig ; a sight to him entirely new.

Mr. Drummond received him with great kindness ; and assured him, that, if he was disposed to reside with him, he should be treated like one of his sons. He placed him at a day-school for near a year. Here he began to learn to read and write ; and from this period, as a token of regard, he took the name of Thomas Drummond.

Shortly after, the whole family sailed for New South Wales. They landed at Sydney ; and, in February, 1812, removed to a farm at a village called Liverpool.

During this period, it appears that Mr. Drummond, and the Rev. Mr. G., used to explain to Mowhee the general principles of the Christian religion, the meaning of going to Church, the nature of the worship due to Almighty God, and the redemption of man by the death of the Lord Jesus Christ. Here, to use his own words, he frequently was taught that the Son of God came into the world to save sinners, and that whosoever believed on him should inherit everlasting life. Mr. D. had adopted the pious and venerable custom of having all his family and servants, every Sunday evening, in his parlour. He heard them read portions of the Holy Scriptures, and then familiarly explained them, according to their capacities.

Mowhee's ordinary employment was in the farm ; and much of his time was occupied in taking care of the sheep, and preventing their straying to lose themselves in the woods. His mind, however, possessed too much ardor and activity for this mode of life. He described it as a lonesome employment ; and, in a few months, he became completely weary of it, and expressed to Mr. D. his earnest desire to quit the farm, and gratify his curiosity in seeing more of the world.

Just at this crisis, the Rev. Samuel Marsden calling at Mr. Drummond's, Mowhee's desire was communicated to him. He arranged an exchange, in consequence ; and Mowhee was removed to Parramatta. He was thus placed under the protection of this distinguished Clergyman, and enjoyed the benefit of his prayers, example, and daily instruction. He was also introduced to the acquaintance of another persevering laborer in the Missionary Cause, Mr. Thomas Kendall.

This gentleman having, apparently by mere accident, passed by Bentinck Chapel one Sunday morning, about the year 1805, was induced, by hearing the sound of the organ, to go in. The consequence was, that he was one of the audience, the first time that a sermon was preached there in order to excite Christians, by their prayers and exertions, to send the Gospel to other nations. The subject was quite new to him ; his mind became deeply impressed with guilt, for having hitherto neglected this important duty ; and he resolved, by the grace of God, to devote himself to the service of the Heathen. Having waited seven years, for a favorable opportunity, with much prayer, patience, and perseverance, the wished-for day at length arrived ; when he relinquished every temporal prospect in his native country ; and, with his four children, and his wife, then pregnant, set sail, May 31, 1813, on board the Earl Spencer, a convict ship, for New-South-Wales. He arrived at Port Jackson on the 10th of November following, after a very pleasant passage, and just before the period when Mowhee, by being removed to Parramatta, came under the protection of Mr. Marsden.

When Mowhee arrived, Mr. Kendall was gone, with Mr. Hall, to New-Zealand, to inquire into the dispositions of the inhabitants, and the probability of succeeding in a Missionary Settlement.

August 22, 1814, they returned in the brig Active, bringing with them six of the Natives, and one of the Chiefs, Duaterra. Mr. Kendall devoted much of his time to the instruction of Mowhee ; and a friendship was formed from this period, which we trust will survive the grave.

Mowhee appeared to be a youth of tender feelings. He never forgot Mr. Kendall's kind attention. Whenever his name was mentioned, his eyes sparkled with tears of affection. He generally sat, at Bentinck Chapel, in the same pew which Mr. K. had occupied ; and one of the last in-

telligent sentences which he ever uttered was, "Tell Mr. Kendall, I never forgot his instructions."

When the Active sailed the next time to New-Zealand, Nov. 19, 1814, with the Rev. Mr. Marsden, Mr. and Mrs. Kendall, and others, Mowhee accompanied them. A most interesting account of this voyage has been given. On the 27th of Dec. following, the Active arrived at the Timber District, on the south side of the Bay of Islands. This was the district to which Mowhee belonged, and to the Chief of which he was related. His interview with his relation and countryman is thus described in Mr. Marsden's letter : "Terra was an old man, apparently about 70 years of age. I went, accompanied by Messrs. Nicholas, Kendall, and King, to visit him ; and took with me a young man (Mowhee,) about seventeen years of age, who was a relation of the chief, and who had been almost nine years from New-Zealand ; the latter part of which period he had lived with me in Parramatta. He had also lived several years with a Mr. Drummond, at Norfolk Island, who had been exceedingly kind to him. When we landed on the beach, I found Terra sitting with some of his Chiefs and people. He received us very cordially, and wept much, and particularly at the young man's return ; as did many more, and some wept aloud." Such was the strong natural affection which marked the character of the Natives of New-Zealand.

Saturday, Feb. 26, 1815, Mr. Marsden set sail in the Active, to return to Port Jackson. Eight Chiefs accompanied him, and two servants. Messrs. Kendall, Hall, and King, remained at New-Zealand. Mr. Kendall, who had long been a gratuitous teacher at Bentinck Chapel Sunday School, and had established a School among the convicts during the voyage, had, before Mr. Marsden's departure, begun to teach the Children in New-Zealand. Two fine boys were under his instruction ; and several chiefs had observed, that it would be very desirable to have their sons educated.

In a letter which I have lately received from Mr. Kendall, (dated Bay of Islands, New-Zealand, June 1, 1815,) he observes on this subject, "Our gracious Master is, I trust, gradually preparing the way to make the Gospel known to the Natives of New-Zealand. When I take a view of the little children who sometimes surround me ; when I observe their cheerful countenances, and the constant smile upon their faces ; when I hear their anxious inquiries about every thing they see, and discover the lively and affectionate turn of their minds ; painful is the reflection, that any of these children should be brought up without the knowledge of God, and the good news of a Saviour's dying love. Indeed, we should rejoice to see more laborers in this vineyard."

From the digression I now return to the narrative of Mowhee.

Mr. Marsden left him in New-Zealand, intending that he should assist in the improvement of his countrymen ; as he had been much at Parramatta, and had become well acquainted with English manners.—Having, however, heard much of England, and being possessed with an unbounded thirst after knowledge, he obtained permission of his friends to visit this favored island. About August 1815, he was accordingly received on board the Jefferson Whaler, a ship bound to this country.—Having no money to pay his passage, he came over in the capacity of a common sailor. The voyage occupied about ten months ; and he arrived in the River Thames about the month of May, 1816.

The Capt. of the ship, feeling himself burdened with a foreigner from a far distant island, without friends or support, and not knowing how to provide for him, availed himself of the circumstance of his having mentioned Mr. Kendall as connected with the Church Missionary Society ; and, under this impression, took Mowhee to the Society's House, in Salisbury Square.

His case was immediately laid before the Committee ; and received the unanimous opinion, that this friendless stranger should be taken under the protection of the Society, and provided for at its expense, till an opportunity should offer for his return to New-Zealand. As his friend Mr. Kendall had resided in my neighborhood, it was also recommended by the Committee, that he should be placed under my eye and superintendence. Mowhee was accordingly brought to my house, on Monday evening, June 10, 1816.

Our first attention was to procure him board and lodging in a creditable family, near the Edgeware Road, a few doors from one of the Charity Schools connected with Bentinck Chapel ; the Masters of which were requested to pay him every attention in their power, and to take care that he was supplied with whatever was reasonable and expedient, and to be particularly careful of his acquaintance.

Having furnished him with suitable apparel, I then sent him to a day school kept by Mr. Hazard, a pious and intelligent man, in the adjoining street. I desired that he might be instructed in reading, writing, and the first rules of arithmetic ; and that particular attention might be paid to his religious instruction. I especially urged that

[* See Recorder, Vol. I. page 193.]

THE RECORD
TUESDAY, SEPTEMBER 1, 1896

article on Popery, considered worthy of serious perusal. The character of the Apostles, as a subject of peculiar interest when it threatens to be made in the way of our idolatries that are maintained by these who "while they are not," "of deleterious influence," as "in simplicity and conversation among the put in opposition to the transformed minds, and of hearts, cannot easily be Christianity should, and condemn idolatry of the same religion, as an article of faith, even." We find, that the smaller difference the followers of Christ have from infancy of spiritual light, one of their against the reality of "being born again" is surprised, if the difference, and his which to understand, they object to embrace them; that, of crimes that, of these tell them, that God, if it have how that is the minds, from these of questionably that between Christianity and a conclusion that confirmed depravity Christians exhibit. Judgments which Popery have a more through to their extent, on the Missionaries, these delusions and superstitions whose rancor is the most of their knowledge of the, are of all enemies as far as we understand as though we in our people their treachery, their very thing else, to remember us, that no "It is our only happiness, to reflect that the very follows our standard and annihilates and the most formidable one is from our calculation which we ought to be annihilated by any part, against us; nor singular results. Its *Strength of Israel* Its powers may be greater. Every thing out of the way of "whatever name, shall and confounded." The Missionaries to they more. It is well they have to combat it in all the conviction of our duty proportionably to the necessary from us, besides beside muscular arguments; the prayers, the treasures of infinite, in behalf of others, of their hands, the hands of the mighty from the green groves, break in pieces the wherever we contribute should be accepted of the Prophet of Israel shall Jacob arise, from wastes of Asia where fruitful fields and people of Jehorah would be; and the more Christians would enrich they spring. It admits a "chosen seed" of apostles already made mission, for bringing of the Divine presence does not lead him them with fortitude them on the earth. They will the engines that run upon the cause of Asia. We may the confidence; we may smile in the midst of sinning. "O Zion" thy

Item Knitting Society
of Female, in Pelham adopting some new Kingdom of their New York Society, in O the "Pelham Knitting Society" was to furnish some of the labor of the became respectable, who were from the From the avails of some small society has received a and there is still on sale. Portion due transmitted to the March last, for the young men, who the Gospel Ministry is appropriated to Inconceivable that it be forgotten by piece of no use in present period.

POETRY.

THE CHRISTIAN SOLDIER'S DEATH.

To the memory of the late Rev. THOMAS TAYLOR,
by J. MONTGOMERY, of Sheffield, England.

Servant of God! well done,
Rest from thy lov'd employ;
The battle's fought, the victory won,
Enter thy Master's joy;
The voice at midnight came,
He started up to hear;
A mortal arrow pierc'd his frame,
He fell—but felt no fear.
At home amidst alarms,
He found him in the field;
A veteran slumbering on his arms,
Beneath his red-cross shield;
His sword was in his hand,
Still warm with recent fight;
Ready that moment at command
Through rock and steel to smite.
It was a two-edg'd blade,
Of heavenly temper keen;
And double were the wounds it made
Where'er it glanc'd between;
'Twas death to sin—'twas life
To all that mourn'd 'twas life;
It kindl'd and it silenc'd strife,
Made war and peace within.
Stout hearts before it fell,
Subdu'd by wrath and love;
'Twas dreadful as the flames of hell,
Bright as the beams above.
Heroes were wont to name
The weapons of their might;
This was a brand of matchless fame,
The word of God, in fight.
Of with its fiery force
His arm has quell'd the foe;
And laid, resistless in his course,
The alien armies low;
Bent on such glorious toils,
The world to him was loss;
But all his trophies, all his spoils,
He hung upon the cross.
At midnight came the cry,
"To meet thy God prepare!"
He woke—he caught his Captain's eye,
Then strong in faith and prayer,
His spirit with a bound
Burst its incumbering clay;
His tent at sunrise on the ground,
A dark'nd ruin lay.
The pains of death are past,
Labor and sorrow cease;
And life's long warfare clos'd at last,
His soul is found in peace.
Soldier of Christ well done!
Begin thy new employ;
Sing while eternal ages run,
Thy Master and his joy.
Sheffield, (Eng.) December, 1816.

MISCELLANY.

Communicated for the Recorder.

SINGULAR FACT.

Extracted by MIDDLETON, from TURNER'S "Remarkable Providences."

In the early part of the 17th century, one old Mr. Studly, was a lawyer in Kent, of about four hundred pounds a year. He was a great enemy to the power of religion, and a hater of those that were then called puritans. His son, in his youth, seemed to follow in the same steps, till the Lord that had separated him from the womb, called him home, which was as followeth. The young man was at London, and being drunk in some company, and going in the night towards his lodging, fell into a cellar, and in the fall was seized with horror, and thought he fell into hell at that time. It pleased God he took little harm by the fall, but lay there some hours in a drunken drowse; his body being heated with what he drank, and his soul awakened, he thought he was actually in hell. After that he was come to himself and was got home into Kent, he fell into melancholy, betook himself to read and study the scriptures, and to much prayer: which at length his father perceived, and fearing he would turn puritan was troubled, and dealt roughly with him, made him dress his horses, which he humbly and willingly submitted to. And when, at that time, his father perceived he sat up late at night, reading in his Bible, he denied him candle-light, but being allowed a fire in his chamber, he told Mr. Knight, he was wont to lye alone and read by the fire-light; and said, that while he was dressing his father's horses in his flock, and in that time of reading by the fire, he had those comforts from the Lord, and joys that he had scarce experienced since. His father seeing these means ineffectual, resolved to send him into France, that by the airiness of that country, his melancholy temper might be cured. He went, and being at his own dispose, by the Lord's guiding him, he placed himself in the house of a godly protestant minister; and between them, after they were acquainted, (and such is the agreement of saving grace in divers subjects, that a little time will serve for Christians to be acquainted,) there grew great endearment. Great progress he made in speaking the language; and his father expecting an account from the gentleman with whom he sojourned, of his proficiency in speaking French, he sent it to him; but soon after he had orders to return home. And the father directing it, or he intreating it, the landlord with whom he had sojourned, came into England with him, and both were made very welcome at his father's house, he not knowing that he was a minister. At length the father found the French gentleman and his son at prayers together, and was angry, paid him what was due to him, and sent him away. Then his father having an interest in a person of honor, a great lady at White-Hall, and his son by his now past education accomplished for such an employ, prevailed with that lady to take his son for her gentleman, to wait upon her in her coach. He thought by a court life to drive away his melancholy (as he called his son's seriousness in religion.) The lady had many servants; some given to swearing and rudeness, whom this young gentleman would take upon him to reprove, with that prudence and gravity, that sin fell down before him. And if any of the servants had been ill employed, and they had heard him coming, they would say, 'Let us cease, or begone, Mr. Studly is coming.' After a year's

time, his father waits upon the lady to enquire of his son's carriage. She answered as it was, that she was glad she had seen his son's face, he had wrought a mighty reformation in her family. She, that had formerly been troubled with unruly servants, by his prudent carriage, was now as quiet in her house as if she had lived in a private family in the country. After this the father stormed, 'What, will he make puritans in White-Hall?' told the lady that was no place for him, he would take him with him, which to her trouble he did. When he had him at home in Kent, as his last refuge, he thought of marrying him; and to that end found out a match which he thought fit for his ends, to stifle that work of religion in his son. He bade him one night put on his clothes in the morning, and ordered his servants to make ready their horses in the morning, and himself to wait upon them. When they were riding on the way, he bade the man ride before, and spoke to his son to this purpose—'Son, you have been matter of great grief to me, and having used much means to reclaim you from this way you are in, to no purpose, I have one more remedy to apply, in which if you comply with me I shall settle my estate upon you, else you shall never enjoy a groat of it; I am riding to such a gentleman's house, to whose daughter I intend to marry you.' The son said little, knowing that family to be profane, but went with his father, who before had made way there. They were entertained nobly, he had a sight of the young lady, a great beauty, and the young man fell much in love with her. When they had taken their leaves, on his way, his father asked him, 'What he thought of her?' He answered, 'No man living, but must be taken with such a one; he feared she would not like him.' The father was glad it had taken, bid him take no care for that. The wooing was not long: At three weeks end, they both came to London to buy things for the wedding. The father had charged, that in the time of wooing in that gentleman's house, there should be no sweating or debauchery, lest his son should be discouraged. Wedding clothes were bought, and the day come, the young couple were married. At the wedding dinner, at her father's house, the mask was taken off; they fell to drinking healths, and swearing among their cups; and amongst others, the bride swore an oath. At which the bride-groom, as a man amazed, took occasion to rise from the table, stepped forth, and went to the stable, took a horse, none observing him, all were busy within; he mounted, and rode away, not knowing what to do. He bewailed himself as he rode along, as undone, and deserv'dly; for that he had been so taken in love, and the business so hurried on, in design; he said he had at that time restrained prayer, and slackened his communion with God, when as in that grand affair of his life, he should have been doubly and trebly serious; and so might thank himself, that he was utterly undone. He sometimes thought of riding quite away. At last, being among the woods, he led his horse into a solitary place, tied him to a tree, in his distress, and betook himself to his prayers and tears, in which he spent the afternoon. The providence of God had altered his argument of prayer; which was now for the conversion of his new married wife, or he was undone. This he pressed with prayers and tears a great part of the afternoon, and did not rise from prayer without good hope of being heard. At the bride-house was hurry enough; horse and man (after they missed the bride-groom) sent every way. No news of him. He was wrestling as Jacob once at Peniel. In the evening he returned home, and enquiring where his bride was, went up to her, and found her in her chamber, pensive enough; she asked him, 'If he had done well to expose her to scorn and derision all the day?' He entreated her to sit down upon a couch there by him, and he would give her an account of his doing what he had then done, and tell her the story of his whole life, and what the Lord through grace had done for him. He went over the story here above mentioned, with many beautiful particulars (no question here omitted) without great affection & tears, the flood gates of which had been opened in the wood. And ever & anon, in the discourse would say through grace, God did so and so for me. When he had told her his story over, (and by the way, this was the Apostle Paul's method by which many were converted, to tell over the story of his conversion) she asked him, what he meant by that word so often used in the relation of his life, 'through grace,' so ignorantly had she been educated: And she asked him 'if he thought there were no grace in God for her, who was so wretched a stranger to God?' 'Yes, my dear, (saith he) there is grace for thee, and that I have been praying for this day in the wood; and God hath heard my prayers and seen my tears, and let us now go together to him about it.' Then did they kneel down by the couch side, and he prayed, and such weeping and supplication there was on both sides, that when they were called down to supper, they had hardly eyes to see with, so swelled were they with weeping. At supper, the bride's father (according to his custom) swore. The bride immediately said: 'Father I beseech you, swear not.' At which the bride-groom's father, in a great rage, rose from the table: 'What, (saith he) is the devil in him? hath he made his wife a puritan already?' And swore bitterly, that he would rather set fire (with his own hands) to the four corners of his fair built house, than ever he should enjoy it. And accordingly he acted, made his will, gave his son (when he should die) ten pounds, to cut off his claim; and gave the estate to some others, of whom Dr. Reeves was one; and not long after died. Dr. Reeves sent for the gentleman, paid him his ten pounds, told him, he had been a rebellious

son, and disobliged his father, and might thank himself. He received the ten pounds and meekly departed.
His wife (the match was so huddled up) had no portion promised, at least that he knew of, who relied on his father; so that she was also deserted by her friends: And having two hundred pounds in her own hand, that had been given her by a grandmother, with that they took and stocked a farm in Sussex, where Mr. Knight hath often been, and seen her who had been highly bred, in her red waist-coat, and milking her cows; and was now become the great comfort and encourager of her husband, exceeding cheerfully. 'God, (saith she) hath had mercy on me, and any pains-taking is pleasant to me.' There they lived some years with much comfort, and had the blessing of marriage, divers children. After some three years, he was met in Kent, on the road, by one of the tenants of the estate, and saluted by the name of landlord: 'Alas, (saith he) I am none of your landlord.' 'Yes, you are (saith he) I know more than you do of the settlement: Your father, though a cunning lawyer, with all his wit, could not alienate the estate from you, whom he had made joint purchaser. Myself and some other tenants know it, and have refused to pay any money to Dr. Reeves: I have sixteen pounds ready for you in my hands, which I will pay to your acquaintance, and that will serve you to wage law with them. He was amazed at this wonderful providence, received the money, sued for his estate, and in a term or two recovered it: He that loveth his life, for my sake and the gospel's shall find it. His blessed wife, in the midst of blessings, enjoying a loving husband, divers fine children, and a plentiful estate; in the midst of these outward blessings, fell into a way of questioning the truth of her grace, because of outward prosperity. This was hersin without doubt, for which Mr. Knight rebuked her; but it was a severe rebuke that the Lord gave her for her unthankfulness; a fine boy about three years old, fell into a kettle of scalding wort, & was taken out by his mother, and died. This she looked on as the Lord's discipline for her unthankfulness, and was instructed.'
This relation was sent me, says Mr. Turner, by the Rev. Mr. Singleton, now living in Hogsdon-square, near the city of London; and he received it from Mr. Knight, who was intimately acquainted with Mr. Studly.

SHOCKING DEPRAVITY.
"Though hand join in hand, the wicked shall not go unpunished"—HOLY BIBLE.
From the Charleston City Gazette.

CONFESSION OF RICHARD FRANCIS.
At the Court of General Sessions for Barnwell District, Fall Term, 1816, Richard Francis was convicted of horse stealing, and was executed on the 21st of Dec. following.
For some time after his conviction, he appeared to regard his approaching fate with the most perfect indifference, arising, it was supposed, from a hope that he would be pardoned by the governor. About a week before his execution, he desired to see Mr. Trotti, the Sheriff of the District, of whom he enquired whether there was any reason to hope for a pardon—being answered in the negative, he wept bitterly, and from that time till his execution, he continued to pray almost incessantly, and apparently with much fervor. On the day preceding his execution, he sent again for Mr. Trotti, whom he informed that he wished to make a confession of the crimes of which he had been guilty; adding, that by doing so he could, he thought, die with more resignation. Paper and ink being procured, and another gentleman called in, he related as follows:
That he was about 32 years of age, the son of Richard and Mary Francis, and was born in N. Carolina, from which state his parents removed to S. Carolina, soon after his birth. His youth was spent in idleness, ignorance, folly and vice. The first crime of magnitude of which he was guilty, was the stealing of a horse of his uncle Jourdan Harrel, near Kingstree, for which he was apprehended, tried and convicted, but was pardoned by Governor Alston, on condition that he would enlist in the naval service—that he was accordingly conducted on board the cutter Boxer, stationed at Georgetown, under the command of Captain Mork, where he remained about a year; that in company with two other sailors, he deserted, and came to Island Creek, in Colleton District, where he had some friends and relations; and where he remained, until hearing that he was advertised as a deserter—that he then directed his course towards Florida, in company with Isaac Swals, his wife's uncle; that in passing through Bryan county, (Georgia) they came across a man lying drunk and asleep, on Jenkins Bridge, over Black or Mill creek; they threw the man from the bridge into the water, and took along with them his horse, which was feeding a little distance off. The water under the bridge did not appear to be over a foot deep, but the space between it and the top of the bridge was between 20 and 25 feet, and the bottom was covered with logs and rubbish. They heard the man reach the water, and struggle, but what became of him afterwards, they never understood. On the Altamaha river, he fell in company with one Thos. Jones, with whom he engaged in the commission of theft, robbery, and villainy of every description; that during the time he was with Jones, which was about 18 months, they robbed many persons and houses of money, watches and clothes—stole ten horses and three negroes, all of which they sold to the Spaniards in East Florida. One of the negroes, who belonged, as he said, to Mr. Beck, they stole from Beck's Ferry, on the Savannah river; the other two from James Caswell, in Tatnell county, Georgia; that while in co partnership with Jones, he stole, on his own account, a horse from Mrs. Harvey, of Bullock county; that himself, Jones, and one Lewis Randall, an associate of theirs, met at St. Mary's with a man of the name of Johnson, and two others of the name of Williamson—after spending some time in drinking and gambling together, a quarrel arose between the two parties; Johnson threatening to inform against them, they drove off the two Williamsons, with clubs, knocked Johnson down, threw him into the river, and escaped into Florida—from thence they went into the Creek Nation, and were some time employed in stealing cattle and horses from the Indians, which they disposed of in Georgia. While in this employment, they killed two Indians, and one of their party was shot through the arm with a rifle ball.
That he afterwards engaged as a substitute in the Georgia militia, and having served two months at Savannah, he deserted with a view of enlisting in the U. S. service. With that intention, in going to Montgomery in company with a sergeant of Lieut. Turpin's, he got possession of the sergeant's horse, saddle, bridle and pistols,

and making off to Sumpter District, S. C. sold the horse, &c. to one Charles Richardson, for \$70—that on the Four Hills, he stole a mare from an unknown person, which he exchanged in Barnwell District; and stole a horse at the 45 Mile House on the road leading from Charleston to Columbia, which a few days afterwards, near Givham's Ferry, he exchanged with a wagoner for another horse—that near Hudson's ferry, on the Savannah river, he engaged to work for a man, and going to Savannah on a raft of his employer, he left the raft at Ebenezer, returned, and stole his employer's horse: came to South Carolina, was apprehended and committed to jail at Coosawhattee, from whence he was discharged in consequence of the prosecutor's not appearing. He then stole a stock of cattle in Colleton District, which he sold at Slann's Bridge, and for which he was committed to jail in Jacksonboro'. While there, hearing that he was to be prosecuted by James Mallard, for horse stealing, he broke jail, escaped, and stole a mare, colt, saddle and bridle, from the plantation of a Mr. Lemax, on the Round O, which he sold on Brar Creek, in Georgia, and went to Florida. Being there furnished by Thomas Jones and Lewis Randall, with two horses, he returned to Georgia to sell them, but being closely pursued by some Spaniards, he was forced to leave one of the horses at the St. Mary's; the other he left with Jacob Carter, and Henry Branch, on the Altamaha, to sell. That at Richborough, he stole a horse which he sold in Jacksonboro', (Georgia)—he then came to Carolina, and on the night of the 4th of Aug. 1816, in the company of a friend (whom he declined naming) approached the village of Barnwell; he remained in sight of the village, holding the horses on which they rode, while his friend stole the horse for which he was about to die. He was informed that the mare which Mallard charged him with stealing, was one which he had exchanged with a Mr. Loper. If so he observed, that he did not steal her, but received her in exchange for a horse; with a knowledge, however, that she had been stolen.
That he had many secret friends dispersed through the country, between Sumpter District and the St. Mary's; that they had never before forsaken him in adversity; but that since his last confinement, he had not heard from any of them, and did not believe that they had made any attempt to assist him; that those he called his friends, had imposed on him; keeping him between them and the latter, they privately countenanced and encouraged him, and profited by his villany, while he was miserably destitute of food and clothing, that he had been four times married, and had two wives then living, one in Sumpter District, the other in Bullock Co. Geo.
To bad company and his own ignorance, he ascribed the depravity of his mind. He had often experienced compunctions of conscience, but heaving his situation desperate, both in this world and the next, these sensations served only to impel him with greater rapidity in his vicious career.
He was much agitated while making the above statement; but on concluding grew more calm. A minute or two afterwards, however, his discomposure of mind returned with greater violence. His whole frame became suddenly convulsed; his countenance evincing the greatest mental agony. Becoming a little more composed, he observed that he had omitted the most atrocious act of his life, not intentionally, for his wish was to disclose every thing he could recollect. He then made several attempts to proceed, but was unable—the power of utterance had entirely forsaken him. His agitation measurably subsiding, he desired that he might be attended on the next morning, when he would conclude his confession.
In the morning his appearance was much more composed. He observed, that during the night, he had conversed with the other prisoners on the subject that lay so heavy on his mind the preceding evening, which had given him great relief. He then said, that after deserting from the cutter Boxer, as stated above, one of the sailors who deserted at the same time, (whose name was Murrell) and himself, came to Charleston, where they remained about two weeks—while there, Murrell observed that he knew a man by the name of Blake, a ship-carpenter by trade, who had money, of which he proposed that they should rob him. After some enquiry, they discovered where Blake lodged, entered his bed chamber at a late hour of the night, found him alone, with a candle burning; seized him by the throat, by choking prevented him from crying out, and demanding his money, he pointed to a small trunk, which together with the unfortunate owner, they carried into the street, where they choked the man to death, and after taking a gold watch from his pocket, they raised a grate and deposited the body in one of the drains of the town. In the trunk they found two hundred and forty dollars in money. Francis then made off for Island Creek, as related above. Murrell spoke of Blake as a person with whom he was acquainted, and Francis believed them both to be from the Northward.
He was attended by a Clergyman at the gallows, and prayed with much earnestness. As the Sheriff struck the board from under his feet, he exclaimed, sufficiently loud to be heard by several of the bye-standers, though apparently addressing himself, "W***** W*****, is the man who stole the horse! W***** W*****, of Beaufort District! is the man who brought me into all my troubles! The Lord have mercy on us! The Lord have mercy on us!"

TONGA ISLANDS.

From the New-York Advertiser.

We have had opportunity cursorily to examine a work which has appeared in England, in the course of the present year, entitled—"An account of the Natives of the Tonga Islands, in the South Pacific Ocean, &c. compiled and arranged from the extensive communications of Mr. WILLIAM MARINER, several years a resident in those Islands; by John Martin, M.D." This work, which is in two octavo volumes, is dedicated to Sir Joseph Banks. Mr. Mariner is stated to be a respectable man, who, in the year 1805, he being then a youth, went on board an English private armed ship, called the Port-au-Prince, Capt. Duck, with a commission, in the first place, to cruise, and if not successful, to go into the Pacific Ocean, on a whaling voyage. The ship sailed from Gravesend in February, 1805. Capt. Duck died in August, 1806, and the command devolved on Brown, the whaling master. In November of the same year, the ship came to Lefooga, one of the Hapai Islands, where, in a short time afterwards, she was taken possession of by the natives, and most of the crew massacred. Mariner, and some others, escaped. It seems that Finow, king of the Islands, had taken a fancy to Mariner, and had him brought to him, took him into his service, and became his protector and friend.
This chief was a man of a bold and daring character, and though a savage, had many distinguishing qualities. He had some years previously rebelled against the reigning sovereign, Toogoo-Ahoo, a tyrant, whose character is represented as cruel, and detestable. Finow was stimulated to this course by his brother, Toobu-Neuha, who considered himself particularly oppressed by the tyranny of Toogoo-Ahoo, and was resolved, at all hazards, not only to be revenged himself, but to rid the country of such a scourge. He was a man of great courage, and of more generosity and nobleness of character, than Finow. The two brothers dispatched Toogoo-Ahoo in the following manner. They waited upon him in the evening in the customary manner, to pay him their respects, and make him presents—and then retired. About midnight they again repaired to his house, with their followers, whom they placed around as

guards, for the purpose of murdering him, should he attempt to escape. Finow took command of the guards, while Toobu-Neuha, with an axe, entered the house. As the king was asleep, he came to the king's chamber, and in a profound slumber, the king should know by whom he was murdered, Toobu-Neuha, who had been his hand, upon which his majesty started, and exclaimed—"It is I, Toobu-Neuha, who have slain thee!"—and immediately levelled a blow at the king's head, which put an instantaneous end to his existence. The guards then sacrificed the whole family, except three years old, whom Toobu-Neuha carried away with him. This proceeding, in which, after considerable blood-shed, the insurgent chief, Finow was established in the sovereignty of the Islands.
The inhabitants of these islands were, by Mr. Mariner as pags, savage, cannibals. He had abundant opportunity of observing the exhibition of these several traits in a variety of instances, the wiles of the natives were stragled at the death of the king, and it was a common occurrence, member of their families was sick, and child as an offering to appease the gods.
Previous to Mr. Mariner's visit to the Islands, called Finow, and was succeeded by a chief called Finow. This chief is represented as a very different character from the one who preceded him, fond of peace, domestic, his subjects to attend to the cultivation of the land, and eagerly bent on the acquisition of knowledge. Mr. Mariner at length effected in the latter part of the year 1810, to board the English brig Favorite, which fortunately came near to the Islands, having secured himself on board, he, whom he had forced to carry him ashore, from whom Finow learned the cure of the next day he visited him, and presents to Mr. Mariner of provisions. He and his attendants were treated with great civility and kindness, and pleased as to tarry through the night.
This young chief is stated to have a serious of improving his mind and the accomplishments of civilized life, that begett the condition of his subjects, extremely urgent to be carried to that purpose. A proposition was made to effect to Capt. Fisk, at the request of Mr. Mariner, who did not think proper to assent. This was a sore disappointment to Finow; for, notwithstanding Mr. Mariner sent to him how difficult he was in England, standing as he was in a subordinate station, among a people civilized and informed, compared at home as a King—still he could not but be thought—"if he could but learn to write, and think, like an Englishman, of poetry, with such high accomplishments, superior to regular authority in a prince, the character which is given him by nature, that it would be a very easy task, missionaries in that region, to introduce religion, not only the arts of civilization, light of Christianity. There appears to be, but the attempt, under the countenance of such a disposition, to introduce religion, he omitted.

To the Clergy of these United
Reverend Brethren,—Having preached a considerable time, and in less than twenty years ago, I was obliged to desist from preaching, through the loss of my lungs, occasioned by an exposure applied in vain for relief to several eminent. At length, however, I was cured of my disorder, (to my great health returned,) and was enabled to resume the decoration of Kaskarilla, the medicine.
Having derived such signal benefits from the use of the bark, I recommended the use of the bark to my friends, who were in a state through various causes, especially by instance gave I know the effects of the bark to be injurious; but, in general, particularly when taken and used by those who were in the impure, Paley, the Consumption, and other But, it may be used in the patient physician, to take no medicine, but prescribe or approve of.
N. B.—The Kaskarilla is a bark purchased of an apothecary for about a pound. A decoction of it may be made a half a pound of it in 2 or 3 gallons. A wine-glass full of it may be taken a day. The tincture of Myrrh, may be about 6 cents the ounce. About 10 of it may be taken daily, in a vessel of the decoction of Kaskarilla. (N. Y.)

FRESH RAISINS.
FRESH Smyrna Raisins, and CLOVES, just received, together with other goods, at the lowest prices, by Jordan Almonds, Soft shell do. Case Oil, Turkey Figs. 100,000 real Havana Cigars, and assortment of W. I. GOODS and kept constantly for sale at Store No. 10, Faneuil Hall, by W. M. B. BRADY, Sept. 9.

Eyes for the Blind.
STILLMAN WILLIS, No. 7, informs his customers and the public, that he has just received two cases of spectacles, which he offers at a very reduced price, with a handsome assortment of eye-spectacles, Castors, Camels, &c. &c. Also, 1 case SWORDS, &c. &c. Sept. 9.

Hair Setting.
ROBERT L. BIRD, No. 84, has received by the Merit, a new and plain HAIR SETTING, for sale, at a low price, and will be sold cheap and proved credit.

REMOVAL.
JOHN LEWIS, Hair Dresser, informs his old Customers and the public, that he has removed generally, that he has removed to the corner of Spaulding's Building, on the corner of No. 85 Cornhill, where he has enlarged with their favors, and most assiduous attention to meet the wishes of the public.

BOARDERS.
A FEW Gentlemen can be accommodated at No. 10, E. ANDREWS, Sept. 2.

THE RECORD.
Is published every Tuesday, for a year, payable within the year, or, if paid in advance, 12 per cent. off. All Letters on the subject should be post-paid, in order to insure delivery. Post-Masters and others, whom the Recorder is left to request to give information, are not taken by the person to whom addressed.